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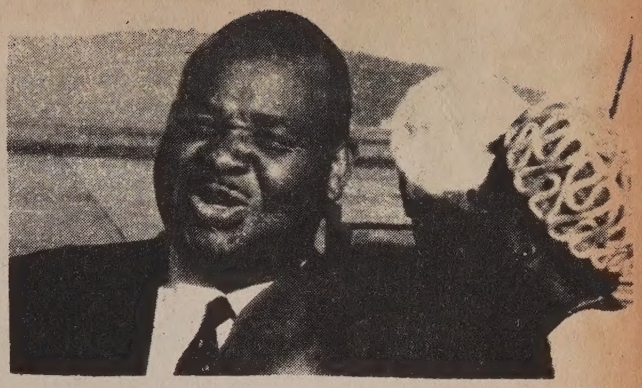
whole Earth newsletter



WINTER-SPRING, 1978 *Vol. VII, No. 3*

The Rev. Ben Ngidi of South Africa

UCBWM Urges Action on Human Rights

In May 1977 the **Rev. Ben Ngidi** was arrested in South Africa. Recently moderator of the United Congregational Church of Southern Africa, a minister and seminary professor, Ngidi was a guest of the UCC on a national tour in 1973. (He is pictured above as he was about to depart for the U.S.) No charges have ever been brought against him and no reasons given for his imprisonment.

In October 1977 in a drastic government crackdown on more than 50 opponents of apartheid, **Dr. Beyers Naude** was "banned" for five years. (To be banned is to be confined to a certain area and prohibited from public activities.) Naude, a prominent clergyman, has been the head of the Christian Institute of Southern Africa, an ecumenical group strongly critical of the government's racial policies and opposed to any increase in foreign investments in South Africa on the ground that they perpetuate apartheid. Three of Dr. Naude's associates, white and black, were also banned or jailed: the Rev. Brian Brown (banned), the Rev. Cedric Mayson (banned), and the Rev. Mashwababa Manyathula (jailed). Mrs. Ellen Khuzwayo, president of the YWCA, the Rev. Smangaliso Mkhatshwa, of the Catholic Bishops' Conference, and Mr. Tom Manthata of the South Africa Council of Churches were also jailed.

These Christian men and women are among thousands around the world who are persecuted and jailed because their faith conflicts with the dictates of their nations. Deeply concerned over the growing number of such political prisoners, the Board of Directors of the UCBWM at its November meeting in Grand Rapids voted that the UCBWM join with others in exploring the possibility of establishing a National Coalition on Human Rights based on concern for individual rights and a commitment to defend them. Meanwhile, they urge action where possible.

What kind of action can American Christians take? Amnesty International provides one answer. Amnesty International (AI) is a non-partisan organization founded in 1961 with the aim of working to end the degradation of all prisoners and to secure freedom for prisoners of conscience. In 1977 AI won the Nobel Prize for Peace.

Each week AI receives appeals requesting urgent action on behalf of some "prisoner of conscience", or someone who has been abducted or secretly held. Through its letter-writing and publicity campaigns, AI helps inform and mobilize international public opinion to protest these abuses of human rights.

In Eastern Europe, Africa, Asia, and Latin America the church is in the forefront of the struggle for

(continued on p. 2)

TURN TO PAGE 4 FOR SPECIAL SECTION ON ONE GREAT HOUR OF SHARING

Continuing the Missionary Herald, founded 1805.
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MESSAGE FROM THE EVP

Of Latin America's Christ John Mackay once wrote: "He appears almost exclusively in two dramatic roles—the role of the infant in his mother's arms, and the role of a suffering and bleeding victim . . . a Christ who was born and died, but who never lived."

In December I joined Jeff Utter in his first field trip as Latin America/Caribbean Secretary, for my first visit to our Latin America fields in several years. We were looking, I suppose, for evidence as to what Protestant ministries may be doing to mediate the presence and authority of a *living* Christ.

Certainly the character of Roman Catholicism has been changing since Mackay wrote *The Other Spanish Christ*. Many of the leaders of conscience in Latin America are Catholic clergy and lay persons. Yet the real deity of Catholic Latin America still appears to be the queenly Mother of the infant Jesus more than her living and lordly Son.

Along with Roman Catholicism there are other major spiritual forces in Latin America whose impact we felt in various ways: *nationalism*, preoccupied with military power; *Marxism*, gospel for much of the intelligentsia, fraying out into mindless terrorism; *animisms* and *spiritisms* of African and native American background; and the many expressions of *Pentecostal Protestantism.*

In this context, how do we assess the meaning and future of our ministries with tiny churches seemingly on the margins of Latin America's formidably complex life? Perhaps we can see their role in Mexico and Honduras and Brazil and Argentina—and the role of our partners at the Biblical Seminary in Costa Rica also—as a kind of "leaven of alternatives."

Where churches are preoccupied with soul-saving or ceremonial, our partners may illustrate a vigorous Christian commitment to education, preparing young persons for satisfying and useful vocations in contemporary society. Where economies are stuck in poverty, they may pioneer developmental initiatives toward release of the immense physical and human potential of this region. (One of the strong impressions of the trip was the degree to which very large resources are either being underutilized or wrongly exploited.)

Where religion is external and nominal, these partners may bear witness to a personal encounter with the living Christ who offers spiritual comfort and at the same time calls to active engagement in the needs of people today. Where a doctrinaire Marxism is promulgated by those inside or outside the church, our partners may work close to the actual needs and aspirations of people, helping them discern those paths that offer most hope of changing what must be changed and conserving what it would be a pity to lose.

In our journey among these tiny churches we saw everything: youth and age, much poverty and some wealth, illiteracy and cosmopolitan experience, charismatic spirituality and old-fashioned churchmanship, settled communities and people seeking new lands beyond the frontier. Amidst a multitude of problems and imperfections we saw signs of the living Christ that our hemisphere needs—North as well as South.

David M. Stowe

(continued from p. 1)

human rights. In the hope that members of the American religious community will do the same important work, AI has formed the Inter-Religious Urgent Action Network.

This network consists of members of churches, temples, religious orders, and other groups who give a little time once a month to writing a letter on behalf of an Urgent Action case. AI provides monthly case sheets with background information, a description of the prisoner's situation, the type of action recommended, addresses of authorities to write, sample messages, and air mail postage costs. Members of a congregation then write to the authorities, politely indicating their concern for the safety and freedom of the prisoner. Some clergy and laypersons mention the case in their worship services.

To find out more about the network, write: Ms. Jennifer Jacobs, Western Regional Office, AIUSA, 3618 Sacramento St., San Francisco, CA 94118.

An Open Letter to North American Christians

Dear brothers and sisters in Christ:

As Latin American Christians we are shocked at the opposition of so many United States citizens to the new Panama Canal treaty. We do not propose to rehash the arguments. However, since you have sent thousands of missionaries to Latin America telling us to study and obey the Bible as God's Word, we would like to point out three passages of scripture that we see as particularly relevant to the new treaty.

1) The story of Naboth's vineyard (I Kings 21): Ahab, a wealthy king, was not content with his riches but coveted the vineyard of poor Naboth, that it might serve as the royal vegetable garden. Naboth protested, "The Lord forbid that I should give you the inheritance of my fathers." When Naboth refused to sell his vineyard, Queen Jezebel devised a wicked scheme to secure the vineyard for her husband.

The United States wanted a canal in Panama for the benefit of its growing industries. To secure its ends it fomented a rebellion, established a puppet government, and imposed an unjust treaty on the newly created nation—a treaty never signed by a Panamanian and never approved by the Panamanian people, who for 70 years have protested, "The Lord forbid that I should sell you the inheritance of my father." The new treaty, correcting some of the grosser injustices in the original, is long overdue, and deserves the support of the Chrisitian public.

2) Nathan's parable (2 Samuel 12): King David had many wives, but in a moment of weakness committed adultery with Bathsheba, the wife of Uriah, and then had Uriah killed to cover up his crime. God sent Nathan the prophet with a parable about a rich man with many flocks and herds who stole the one little ewe lamb of a poor man. David angrily declared that the man who did such a thing deserved to die. Nathan said, "You are the man."

Panama is a poor nation. Its only natural resource of any great value is the narrow stretch of land which the United States took over for the canal. Although you proclaim the virtue of free enterprise, you have imposed extremely low rates on canal traffic, saving billions in shipping costs for U.S. businesses (and those of other nations)—all at the expense of Panama. It is time to begin to correct this injustice and let Panama share in some of the benefits. How would you feel if the French had managed to get control of the Mississippi River and the states bordering it, in exchange for their support of your revolution?

3) The Year of Jubilee (Leviticus 25), which Jesus made the basis of his own proclamation of the "good news to the poor" (Luke 4:18-19) provides that at the end of 50 years all properties of the poor which have fallen under the control of the rich are to be restored to their original owners. By this provision God legislated against the development of extreme wealth and poverty in Israel. . . . As one of your biblical scholars concludes: "Applied to nations, the principles underlying the Jubilee condemn permanent colonialism and unbridled exploitation of the soil to the detriment of its inhabitants." (Interpreter's Dictionary of the Bible: Supplementary Volume, Abington Press, 1976, p. 498.)

Recently you celebrated the 200th anniversary of your own liberation from British colonialism. . . . You condemn the relics of colonialism in white racist rule in Rhodesia and South Africa. Why are you so slow to see the "beam in your own eye?"

Your founding fathers never intended the greatness of the United States to be as a colonial power but as an example to the world of a nation that seeks to "do justice, to love mercy, and to walk humbly with your God." (Micah 6:8) We exhort you as brothers and sisters in Christ to write your senators today, indicating your support for the new treaty as a step toward justice for Panama and better relations with all Latin America.

Sincerely in our Lord,

Members, Agrupacion de Profesionales Christianos (related to the International Fellowship of Evangelical Students), San Jose, Costa Rica

The 21 men and women who signed the letter include several university professors, an attorney, a nurse, a journalist, an economist, a graduate student, and three housewives. Among the signatories are **Orlando and Rose Costas,** missionaries of the UCBWM. Orlando is director of the Latin American Evangelical Center for Pastoral Studies, and Rose is an administrative assistant there.

See article on p. 14 regarding UCBWM action.

OGHS Makes Possible Worldwide Christian Service

This and the following stories describe some of the work made possible by funds received through One Great Hour of Sharing and administered by the Service Division of the UCBWM.

TRACTORS INCREASE AGRICULTURAL OUTPUT IN TOGO

To travel north from Atakpame, an important town of 18,000 in south central Togo, is to move quickly from that bustling center nestled among low hills to more level country well suited for dry land farming. After 12 kilometers on the new, tarred, international road, a left turn leads to the place where a mechanized farming project is taking shape. All around are fields of corn, yams, cassava, sorghum, beans, and cotton that have been planted by hand, and the prospects for the project are good.

With a mini-tractor purchased in 1977 from Projets Techniques Sociaux of the Evangelical Church of Togo, Mr. Amegah, the "mechanized farmer", is plowing land that has been hand-cultivated in the past but never cleared of stumps and roots. In this first year, he has cleared eight hectares (20 acres) and planted all but one. Corn yields were only moderate because of late rains, but second season crops—sorghum, beans, and cotton—look good. Mr. Amegah is pleased with what he has been able to accomplish in his first year, and is already planning a bigger operation in 1978.

Projets Techniques Sociaux has sold 14 mini-tractors in the area. One purchaser uses the machine mainly for the raising of peanuts and corn. In 1977 he harvested seven hectares of peanuts and calculates an average of 450 kilograms per hectare. At 120 francs per kilogram, he will make 54,000 francs per

hectare against expenses of 30,000 francs, or a profit of 24,000 francs ($100) per hectare. Total profit on seven hectares: $700. With only his peanut crop this farmer can make his tractor payment, and profit from corn and second season plantings are still to be calculated.

Not all these tractor projects will have such financial success, but they will increase agricultural production by enlarging the land area under cultivation. The Togolese Agricultural Credit Bank cooperates with P.T.S., so that a farmer has five years to pay for his tractor and implements.

This is a continuing effort by one representative of the UCBWM to help rural people in a developing country begin to increase their productivity, improve their financial situation, raise their living standard, and gain some control over their lives. The best way to achieve development is to give people a feeling of worth and dignity by helping them to help themselves.

— James Winter, Togo

(Jim and Jean Winter have been serving as UCBWM missionaries in Togo since 1964.)

NAPLES' CASA MIA MEANS HEALTH, LEARNING, HOME

Casa Mia—"my home"—is a neighborhood house started just after World War II to help abandoned families living in the caves and slums of Naples. Now it has moved to Ponticelli, where more than 90,000 people are still living on the ragged edge of society. There are immense problems of education, health, and social relationships here, which Casa Mia tries to meet.

For example, state kindergartens could not begin to provide for the population of 6,000 children under six. The decision was made to open a kindergarten for 40 of them. Every morning these children leave their crowded dwellings and enter Casa Mia with the feeling that this is home. There is no playground, but our small rooms offer space for many games and activities. Noon brings a hot lunch, and four o'clock is the hour for going home. For several days Gennaro pocketed his lunchtime apple to take home. When the teacher asked why, he said, "I give the apple to my brother. He doesn't come here, so he doesn't get any."

The sanitary conditions in the area are unspeakable, but at last the government has begun construction of covered drains. From the beginning we have emphasized sanitation and health education.

(continued on p. 5)

THOUSANDS OF LIVES LOST; HOMES, CHURCHES SWEPT AWAY; CROPS RUINED AS CYCLONES BATTER SOUTH INDIA

The November cyclones and tidal waves that swept over the southeast coast of India caused more death and destruction than will ever by accurately measured. But in rough estimates:

25,000 died.
2 million lost their homes.
Crop loss was $353 million.
7 million people were seriously affected.

In loss of life and property the storms were comparable to the Guatemala earthquake two years ago. In crop loss and destruction of cropland, they were far worse. Yet they received only passing notice in the Western press.

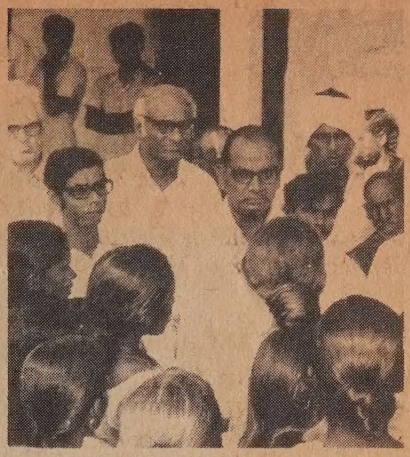
The church was there. Immediately after the cyclones struck, the church's Auxiliary for Social Action (CASA), the emergency arm of the National Christian Council of India, swung into action. Blankets, food, and clothing, provided in part through OGHS funds, were already on hand in India. The greatest immediate need, according to CASA director Major J.K. Michael, was for water purification tablets—one million of them. UCBWM's Service Division, in cooperation with Church World Service, airlifted the tablets within hours.

A few days later this word came from Church of South India Bishop Sundar Clarke of Madras: "The human tragedy created by this terrible havoc is too poignant to be described. Apart from the problem of burying the dead, there are millions of persons who have lost their hearths and homes, together with all their belongings. They need to be fed, clothed, and housed. . . . This is a national calamity of staggering dimension. . . . We earnestly appeal to all churches and individuals to undertake immediate and vigorous steps. . . . We need your prayers. Please help us to help others."

Right: Major J.K. Michael, director of CASA, listens to cyclone victims.

The UCBWM's Service Division responded at once with $2,000 sent through Church World Service and an additional $3,000 for major repair of a school to which the Board gives program support. But the need will be for a half million dollars from partner churches such as ours—and that is only for relief. Reconstruction will require much more.

Bishop Clarke writes a sad postscript to Dr. Alfred Bartholomew, head of the Service Division: "Over a thousand places of worship have been destroyed. I would like to place this as a special need."



A PRAYER FOR CHRISTMAS 1977

after the cyclone

from the Rt. Rev. Sundar Clarke
Bishop of Madras
The Church of South India

Jesus is hungry in the hunger of man
Jesus is roofless with
the stranded pavement dweller
Jesus is shivering with
the shivering cyclone-hit man
Jesus is ravaged in the ravaged
and damaged standing crops
Jesus is aghast with the ghastly sight
of piled up human bodies
Jesus is cold in the cold
lifeless bodies
Jesus is lonely with the lonely ones
of Tamilnadu and Andhra
Jesus is with us, in us, for us
He is Emmanuel—God with us
He is the incarnate Lord
His incarnation is extended
to every situation
He is Christ the Lord.

(continued from p. 4)

Vaccinations, clinics for expectant and nursing mothers, and medical check-ups are made possible by the Evangelical Hospital, built and operated by Naples' Protestant churches with help from the UCC and others. Many hospital personnel have attended evening classes at Casa Mia. Rosaria is one who earned her junior high diploma, then took training for nursery work, and today is one of our hospital workers. Her salary maintains the family. The same story can be told of others who—instead of unemployment or migration—are now experiencing the joys of work and self-respect.

In the late afternoon and evening, a group of young people gathers at Casa Mia to help with junior high classes, to debate the day's issues, to take part in club activities or "talk religion" with the pastor, who comes regularly. Last summer, through a generous gift from the UCBWM, many attended youth camps. Pasquale had never before seen anything put Ponticelli, and for him the green hills of Velletri were a great discovery.

The UCC has had a large hand in our work since the beginning and still today gives its spiritual and financial help to make many of our programs possible. Thank you, and all who give!

— Hulda Stettler

(Ms. Stettler has worked with Casa Mia for 30 years, and will retire to the U.S. in 1978.)

POULTRY, RABBITS, GOATS MAINSTAYS OF BELIZE PROGRAM

Belize is on the mainland of Central America, but it is a Caribbean country in culture and personality. The Mayans were here first. Now the largest ethnic group are the Creoles, descendants of the slaves brought to the Caribbean to work, for the most part, on the sugar plantations. But some were sent to Belize for the lumbering industry. The British, who still own Belize, discouraged farming so that all workers would be available for lumbering. Now the forests are gone, and last year Belize had to begin importing lumber for construction. Increasingly, farming is looked on as a good occupation rather than as a second rate way of life.

The interests of the UCBWM and Heifer Project International, in whose program I am now working, were centered here because of Hurricane Hattie in 1961. There was a real openness to outside help for development programs.

A 4-H movement began here in 1967, but it was faltering badly. It seemed that the best way to improve the status of farming was with the young people between 12 and 17 years of age, and we could use the 4-H as a start. We began by revising their rabbit program, which had foundered because of disease. First we raised rabbits in our own backyard. Then we started a center where we could bring young 4-H members for training. That still wasn't enough, so we began a three-month training program and have added instruction in the raising of broilers, layers, bees, and vegetables. Our latest addition is milk goats.

The early graduates of the Center are now beginning to show the fruits of the program. Several have gone into business, with the aid of loans from the Center for the purchase of animals, feed, and other equipment.

The Center has the close cooperation of the government. Actually it is located on the National Agricultural Show Ground, where the Minister of Agriculture has made five acres available. As it matures and the local leadership takes over, we shall branch out into other programs to help this country—which does have the necessary resources to feed itself.

—John Dieterly

(John Dieterly is an ordained minister of the UCC as well as a graduate in agricultural engineering. He is maintained in Belize by your gifts through One Great Hour of Sharing, sent on to Heifer Project International.)

OGHS HELPS TAMIL REFUGEES IN SRI LANKA

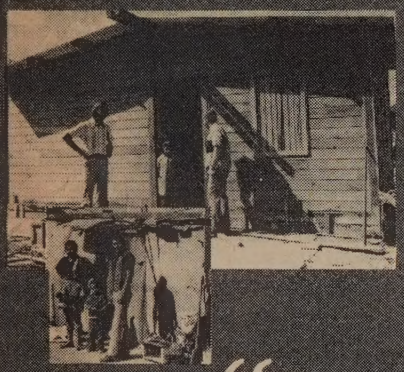
The September 1977 issue of *Whole Earth Newsletter* reported briefly on the communal violence that occurred in late August in Sri Lanka between Sinhalese and Tamils. There were many deaths, wide destruction, and the uprooting of thousands of Tamil families. According to emergency information received from the National Christian Council of Sri Lanka, the victims were not only indigenous Tamil people (citizens) but also Tamils of Indian origin (non-citizens), most of whom work on the tea estates.

Tamil families in the South fled to the predominantly Tamil Northern Province, where the UCBWM has worked since 1816. Thanks to OGHS funds, the UCBWM's Service Division was able to help supply immediate relief—food, clothes, cooking utensils, etc. Now, as tensions have lessened, most families have returned to their homes but 2,500 still remain in camps in the Jaffna area alone, afraid to go back.

The Rt. Rev. J.M. Ambalavanar, Bishop of the Jaffna Diocese of the Church of South India and a longtime partner of the UCBWM, handled much of the original relief effort, for which the UCBWM forwarded $3,000. Now countrywide resettlement plans are taking shape not only for material aid, home building, and employment but for breaking down old hatreds and integrating families into the majority Sinhalese community. The UCBWM will continue to share in these efforts.

Mrs. Navam Mills of Sri Lanka, who served on the UCBWM staff last year, is at present living in Colombo rather than Jaffna. Tensions have eased, she says, but Tamils like herself remain cautious. Her address: 14 Chelsea Gardens, Colombo 3, Sri Lanka.

Sharing more than bread



+ "In my name..."

One Great Hour of Sharing

Division of
World Service,
United Church Board
for World Ministries

1977 Receipts

One Great Hour of Sharing	$1,545,196
Directed Gifts	444,025
	$1,989,221

1977 Expenditures

Disaster Relief	$219,227
Refugee Service	131,250
Social Service	260,745
Development	1,377,999
	$1,989,221

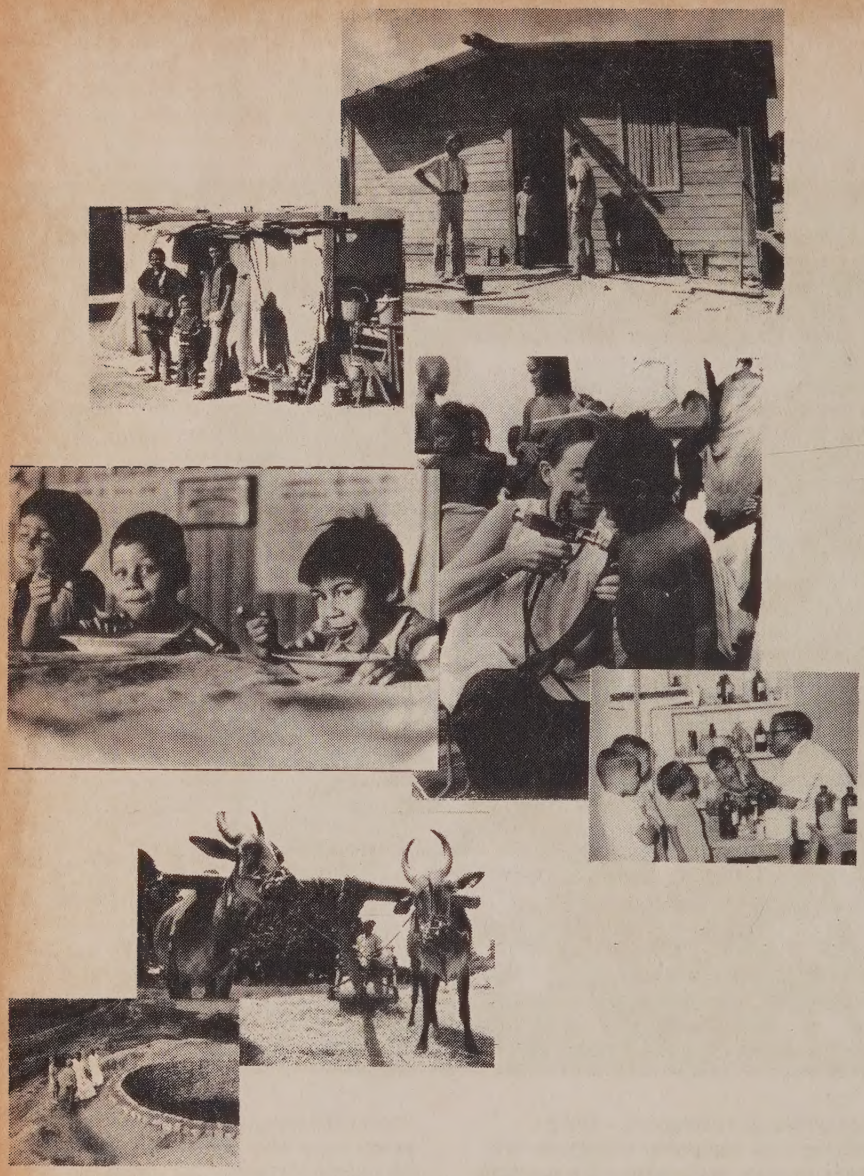
In instructing his disciples, Jesus said, "Whoever gives even a cup of cold water *in my name* shall not lose his reward." Jesus meant that there is more to the act of giving than the gift itself. For, in the parable of the Last Judgment, he explained, "As you did it to one of the least of these, you did it to me." And when we today share our gifts *in Christ's name,* we are giving more than water—or bread, or clothing, or shelter—for we are also sharing Christ's love.

During the past year, *you,* as a member of the United Church of Christ, gave your gift through One Great Hour of Sharing *in Christ's name.* The Division of World Service of the United Church Board for World Ministries delivered that gift on your behalf, *in Christ's name,* to needy people in 76 countries.

The poster pictured above—and the pictures from that poster that appear on the next page—show only a few examples of what is thus being done *in Christ's name* through One Great Hour of Sharing for victims of disaster, for displaced persons and refugees, for social service to those who have been neglected, and for a host of ministries which are collectively called "development." In its simplest form, "development" means helping people to *help themselves* when they are hungry, or thirsty, or naked, or homeless. It is the way of *dignity, not charity.* It is the most lasting way to bring relief. Doing it *in Christ's name* means also that the gift is more than a new well, or a new way to plow. It is witnessing that God has opened his hand to satisfy the desire of every living thing.

On the following pages you will find more examples of what your dollars have done for victims of disaster, for displaced persons and refugees, for social service among the neglected, and for "development." But remember that these, too, are only a *few examples.* In almost every case your money was combined with the money of the church members in the countries where it was spent. It was usually also combined with money from other Christians in the United States and Europe. Many channels were used in making sure your money reached its intended destination. And always, the persons in those countries helped to decide what should be done with that money, how it should be done, and how much should be done.

There is joy in giving *in Christ's name* but there is no room for false pride. Further, remember that Jesus also said, "If you give only to those who give to you, what reward have you? Do not even sinners the same?"



The figures at right show the amounts which we in the United Church of Christ gave, in Christ's name, in the first ten months of 1977 to others in need throughout the world. The photographs above show some of the results of our gifts to those in need of disaster relief, refugee service, social service, and development during that year: both temporary and permanent homes made possible for Guatemalan earthquake victims; food and medicine and social service for refugee children both in Asia and in Africa; and a new water supply and agricultural development made possible for famine-stricken Indians. For more examples of sharing more than bread in Christ's name during 1977, read the reports at right and on the back of this folder.

Division of World Service, United Church Board for World Ministries

1977 Receipts*

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*Preliminary figures.

Disaster Relief: $219,227*

Over the years we have learned that we can expect about 38 major disasters in any given year, and that, as a general rule, half of these disasters will come in the last four months of the year.

When a disaster strikes, its victims need immediate help. And the church is able to respond quickly to such needs because of your gifts to One Great Hour of Sharing.

It is these gifts which enable the Division of World Service of the United Church Board for World Ministries, which is charged with rendering assistance on your behalf in Christ's name, to act quickly to:

■ arrange for the purchase and the sending of material aid through the churches of the world that are located nearest the disaster when it strikes.

■ arrange speedily for airlines to carry such essentials as water purification tablets or vaccines when disaster strikes, instead of their revenue-bearing cargo.

A quick response, however, is not all that is needed. There is also a stick-to-it-iveness needed—a quality which the church constantly shows in cases of disaster. For example:

■ We in the church are still helping the victims of Hurricane Agnes in Pennsylvania five years after that disaster occurred.

■ We in the church are still helping to rebuild houses for the victims of the Guatemala earthquake long after other agencies have withdrawn from the scene of that disaster.

In addition to speed and constancy, the church also is able to supply church leadership in the area where the disaster occurs—leadership which, because of its proximity, knows better than other agencies exactly what is needed. Many times, well-meaning people, in a desire to be of assistance, set up a collection center for emergency materials, when, in fact, this is not the best thing to do. In one such disaster response, for example, a railroad carload of pickles appeared on the dock to be shipped out to disaster victims!

Your gifts of money to One Great Hour of Sharing prevent such mistakes because your gifts are administered by the church. And, if you wish, you can also add to the amount of your One Great Hour of Sharing gifts by designating extra gifts of money through your church and conference to the

*Preliminary figures.

Division of World Service of the United Church Board for World Ministries as a *directed gift* for relief in any disaster the news media have reported. The total of these directed gifts reported in the financial report (see left) show your compassionate response in directed gifts in 1977.

Refugee Service: $131,250*

Isaiah pointed out that men must "open their homes to the homeless poor." But that is not always as easy to bring about as it sounds. It is not easy, because it is sometimes difficult to be hospitable to people who are different from us. We often say that to open our homes to the homeless poor might endanger the safety of the country.

For example:

■ When refugees from Rhodesia or South Africa, sick of war and death and disease, decide to flee to a neighboring country, the refugees are often regarded with suspicion.

■ When refugees from Indochina flee to neighboring countries, the hosts do not want to make much of their presence, lest they themselves incur the disfavor of the neighboring countries with whom they are trying to learn to live peacefully.

Many of us in the United Church of Christ are children of refugees who came to America to escape oppression—religious, economic, political—and received help. The desire to flee and start again is not something which exists only in history books. It is alive today. Present-day refugees need people who remember the Book of Isaiah. We must "open our homes to the homeless poor."

Here is an important example of the needs of refugees in Africa, which the dollars you have given through One Great Hour of Sharing have helped to meet:

■ The representative of one of the African Councils of Churches said, "We have come to realize that the refugee children and young people are the losers in this game. They must grow up without school. If they stay in our country they will be a burden. Now, through One Great Hour of Sharing, we are beginning to provide school and training for them. For their good and ours, we must do this."

Here is an important example of the needs of refugees in the Middle East, which the dollars you have given through One Great Hour of Sharing have helped to meet:

■ During the Middle East crisis, the Family Service Center in Sabra Refugee Camp in Beirut operated most of the time, an example of Christian-Muslim cooperation that cuts across the supposed religious nature of the conflict. In March, the Center was able to resume full-scale work, with a kindergarten of 52 children and 2 teachers, and a sewing center of 26 trainees and 2 teachers. More than $30,000 of your OGHS gifts helped to make this work possible, as well as other programs among refugees in the area of the Middle East Council of Churches, whose churches (also assisted by OGHS dollars) design and operate the program but whose resources are not nearly sufficient to take the homeless poor into their homes.

By feeling the need and sharing our gifts, we are, in effect, opening our homes, too.

Social Service: $260,745*

■ Many visitors to Hong Kong know about the Junk Bay Medical Relief Council. We have been related to it for almost thirty years. The Council began as a service to the thousands of refugees who came out of mainland China. Today, as a new aspect of this long association, fifty severely mentally retarded children are being cared for by the Council because some of your One Great Hour of Sharing dollars were joined with dollars of other agencies and with dollars of the Hong Kong churches to start such a program and to convert the Sunnyside Preventorium into the Sunnyside Children's Hostel to carry on the program. There was no such social service program in Hong Kong prior to this one. To help in this work, Mrs. Tassia Christakis of Athens traveled to Hong Kong to consult about the work. Impressed by the program, the government has now agreed to the need, as well as the way in which the Council pioneered the work, and it will assist in the program's support.

■ We began our work in Greece more than twenty-five years ago at the time of the Greek Revolution. Out of this grew the Social Work Foundation of Greece. This Foundation saw the need for the education of spastic children, and your OGHS dollars also helped to start such a program four years ago. In these four years there have been nine graduates from the Athens school, which means that nine children have been given a new chance at life and that nine families found hope in what they had thought was a hopeless situation. Seven years ago, the Service Division's support of the Social Work Foundation was 100 percent of the Foundation's income. Now the same amount is only 10 percent of the budget. By this demonstration in works of compassion, others have been led to share, among them Mrs. Christakis who was able to share her expertise in Hong Kong as the work there was starting.

■ In Belize we are now also providing dollars to the Christian Social Council so that it can carry on a new child-care program.

These and many other social service programs have been outgrowths of other relationships and involvements. In Hong Kong, the program for mentally-retarded children was the result of our involvement in a refugee program. In Greece, the program for spastic children was the result of our emergency involvement twenty-five years ago. And in Belize, the new child-care program was the result of our disaster aid.

In many areas of the world, the resources of the churches in that area are not sufficient to meet the opportunities which are crying for Christian compassion. We cannot do them all, but you have helped through your gifts to One Great Hour of Sharing.

Development: $1,377,999*

"Farming is indeed a constant struggle, sometimes to the point of frustration. But when the water gushes out of the well and when the fields are full with ripe harvest, we cry out, 'O God, how great thou art!' "

Thus wrote the Rev. Daniel Francis, the treasurer of the Rural Life Program in Central India, as a part of his report on the digging of seventy wells, the deepening of water reservoirs, known as "tanks," and the improvement of irrigation facilities.

It was your One Great Hour of Sharing dollars that did this work in the spring of 1977 in response to an appeal for drought relief.

One is never sure whether such aid should be called "disaster relief" or "development." There is no clear scientific meaning to the word "development." The distinction we make when we identify the dollars in this annual report as "development" is that "development" projects are those which do not have to be repeated but which provide the means for a better life for time to come. One form of drought relief would have been simply to provide food to feed the hungry until the next harvest. By using a program such as this,

(continued)

we will have helped about 300 families so that they will be able to go through another dry spell and not need assistance. We will also have demonstrated what a farmer can do with adequate supplies of water in the increase of his food production.

There are other ways than "development" by which we could meet the hunger crisis around the world:

■ Each one of our families could invite ten persons from the hungry nations of the world to eat with us. This would not be for one meal or for a party. It would be for three meals a day for 365 days a year. If all the families in the United States did this, we would be able to handle the larger portion of the malnourished and underfed in the world. But this method might not be acceptable to everybody!

■ Or, we could grow more grain and other food in the United States and give it to persons in the starving parts of the world. But we would not want to pay the taxes to do this; it would upset the world trade market, not only for farmers, but for steel mill workers, for aeronautics workers, for tool makers, and for a lot of office workers.

Clearly, the best way to deal with the problem of hunger in the world is to help persons to help themselves. This we call "development." In this method, *we* do not say what needs to be done. The villagers themselves and their church leaders know what must be done, what can be done, what must happen for them to do it, and what help they need to get it done.

Jesus said to the woman at the well in Samaria that, if she had asked him, he could have given her a supply of water that would quench her thirst so that she would not thirst again. To give one cup of cold water in his name satisfies thirst for a time. But to feel the need and share the gift with *more than bread,* is the only sensible way to meet the hunger crisis with dignity and justice.

Remember the cows on their way to Diyarbakir?

Do you remember those heifers?

This is a picture of the heifers' arrival at the Diyarbakir airport. They moved into the quarters prepared by the Development Foundation of Turkey—a foundation which you have helped to support with your One Great Hour of Sharing dollars. They have been well cared for, and you will be glad to know that all the young ladies are doing well. They are now mothers and they and their children are busy and happy.

But the best was yet to come!

The Department of Agriculture in Turkey, in deciding to increase its country's dairy industry (one good reason was that there is no cheese available in Tarsus), have negotiated a loan from the World Bank—a negotiation for which the heifers pictured here were partly responsible.

How, you ask?

The answer: Before the loan was granted, a team from many different countries came in to study the loan request. The team was most interested in the work of the Development Foundation which you have helped to support with your OGHS dollars—and with these heifers. Its members were so impressed by the advice of the Foundation leaders that, instead of a few large dairy installations, they agreed to design and recommend to the Department of Agriculture a program with the small, family farm in mind.

In the new agreement for dairy expansion drafted by the World Bank and the government of Turkey, it is also stipulated that the "Tarsus Credit Plan" will be used—a plan of complete credit and extension systems which has been worked out and tested by none other than the Development Foundation's poultry program in Tarsus.

Imitation is the highest form of flattery. It can be called pioneering, or pace-setting, or what have you. *We* did not do it. The Development Foundation did it. *We* did not export the development plan. Development is best done by those who know their resources—social, physical, and economic. But we helped with our resources, and we are a part of the partnership, though only a part. The joy is in sharing the gift when we feel the need.

Your OGHS dollars and your directed gifts, sent through your church and conference to the Division of World Service of the United Church Board for World Ministries, made this and many more programs possible in 1977.

How to give

Each year you have the opportunity to make an offering of compassion on the occasion of One Great Hour of Sharing. This assures the ability of the church to respond and supports development programs which must be longer than one year. Throughout the year, you may make additional gifts as *Directed Gifts,* through your church, clearly labeled for the purpose you desire. The church helps to deliver your compassion. This is the most efficient channel open to you.

The figures used in this report are preliminary. They are for the first ten months of 1977. Final figures will not be ready before the end of February, 1978. Audited figures are a part of the Treasurer's Report of the United Church Board for World Ministries.

The staff of the Division of World Service, United Church Board for World Ministries

General Secretary:
Alfred C. Bartholomew

Program Secretary:
Gustav Kuether

Consultant on
U.N. Affairs and Development:
Hazel T. Johns

For further information, write to the Division of World Service, United Church Board for World Ministries, Room 1643, 475 Riverside Drive, New York, N.Y. 10027.

SC78-2812r

EMMETT FLOYD ELECTED UCBWM PRESIDENT

At the 168th Annual Meeting of the Board held in Grand Rapids, Michigan in mid-November, the Rev. Emmett Floyd, pastor of Congregational United Church of Christ in Greensboro, N.C., was elected president. He has been serving as chairperson of the Board of Directors, and he succeeds Elnora B. Walcott of Grand Rapids in his new post.

It was the largest Annual Meeting in history, with 194 of the 225 corporate members present. Sharing their convictions about global mission today were 26 missionaries and leaders of overseas partner churches.

The corporate members approved for 1978 a budget of $7,175,000, an increase of 8.8 percent over 1977. The increase is based on hopes for a continued rise in OGHS receipts and on the corporation's determination to halt the erosion in numbers of missionaries.

The corporate members passed a resolution pledging help in finding and challenging UCC members to serve overseas. They also set in motion two exploratory studies, one concerned with linking the UCBWM in communication and support with the significant renewal movement in Russia, one concerned with establishing a National Coalition on Human rights (see pp. 1-2).

Resolutions dealing with the international scene:

– Urged Congress to ratify the Panama Canal Treaties (see p. 3 on this subject).

– Laid out a strategy for limiting oil for South Africa.

– Affirmed support for recognition of the Peoples Republic of China as the government of mainland China and urged the Peking and Taipei governments to guarantee human rights for all people of Taiwan and the Pescadores.

– Asked the President and Congress to take measures to ban trade with Uganda and requested UCC bodies holding investments to press the management of U.S. companies to close trade with Ugandan concerns.

GHANAIAN PASTOR TO SERVE PENN CENTRAL CONFERENCE

The Rev. Albert Yao Wurapa, Synod Clerk of the Evangelical Presbyterian Church in Ghana, has been appointed by the church to be a "missioner" to the UCC. Mr. Wurapa will arrive in the United States in July to serve the Penn Central Conference.

In writing to Dr. Horace Sills, Conference Minister of the Penn Central Conference, the Moderator of the Evangelical Presbyterian Church, the Rt. Rev. C.K. Dovlo, said: "This being the first time the E.P. Church has been offered such a unique opportunity to provide an exchange missioner, the Synod Committee–although it would not find it very easy to replace him–felt that he is the best we can offer and therefore has released him. I pray that the Lord may bless him to be a true ambassador of the E.P. Church for this new two-way approach in mission."

Mr. Wurapa, who has been a teacher as well as a pastor, was ordained into the ministry in 1963. Through a fellowship from the UCBWM, he did further theological studies in the U.S. between 1965 and 1967 at Lancaster and Eden seminaries, earning his B.D. and S.T.M. degrees. After his return to Ghana, Mr. Wurapa taught at the E.P. Church Seminary at Peki. In 1974 he was elected Synod Clerk, the chief executive officer of the church.

It is planned that several other missioners will be serving with UCC conferences, colleges, and seminaries during 1978 and 1979.

The Rev. Enrique Etaungo Daniel and the Rev. Augusto Chipesse with Dr. Avery Post, President of the UCC.

ANGOLAN CHURCH LEADERS VISIT UCBWM OFFICES

For the first time in some 20 years, representatives from our partner church in Angola–the Council of Protestant Churches of Central Angola–have visited the Board. Last October the Rev. Henrique Etaungo Daniel, Executive Secretary of the Council, and the Rev. Augusto Chipesse, Coordinating Secretary, shared their concerns with UCBWM staff, then participated in a meeting of the Joint Angolan Consultative Committee made up of representatives from the United Church of Canada and the UCC.

The pastors spoke of the vitality of many churches in Central Angola, particularly in the urban areas, but lamented the continuance of guerrilla warfare and the impossibility of communicating with many Christian communities. They appealed for aid for displaced persons and other victims of the war.

Though the UCBWM no longer has missionaries in Angola, it will continue to support the church there, grateful for its courage and faith.

book reviews

Here's How: Health Education by Extension, by Ronald S. Seaton, M.D., and Edith B. Seaton (William Carey Library, 1705 N. Sierra Bonita Ave., Pasadena, CA 91104; $3.45 paper, discounts on quantity orders).

This book provides just what the title implies: a realistic, down-to-earth, yet optimistic approach to community health. It speaks of health in all its dimensions—mental, spiritual, and physical. And it takes into account the problems that plague our modern civilization, problems such as overpopulation and pollution.

Ron and Edith Seaton are missionaries in India, jointly commissioned by the UCC, the United Presbyterian Church in the U.S.A., and the Christian Church (Disciples of Christ), and they are now on a special assignment to the Church of North India in the field of public health. In the course of their long years of experience in India, they have developed a tremendous store of knowledge about peoples' needs and about the ways of using local resources to deliver effective health care.

Their book, is applicable, of course, to India, but it is translatable into many other cultures too. It ought to be thoughtfully read by all who are concerned about the health of those to whom traditional medical services are not available, the world's neglected rural poor.

Who Really Starves? Women and World Hunger, by Lisa Leghorn and Mary Roodkowsky (Friendship Press, New York, 1977).

In many parts of the world, women make up a majority of the agricultural labor force. They work in family fields and produce much of the family food. Yet very often they get less food and less pay than the men in the family. This small book describes the situation of Third World women, past and present, and it raises questions about the impact on women of present development strategies. It ends with suggestions on where we should go from here.

Beyond Survival: Bread and Justice in a Christian Perspective, Dieter Hessel, ed., (Friendship Press, New York, 1977).

This book is a series of essays dealing with the rationale behind our hunger action—or inaction. It is an excellent tool to help us understand the biblical concept of justice and its relation to world hunger; the relationship of hunger to population, energy, and agribusiness; and an appropriate Christian lifestyle for today's world.

I Cannot Turn Back: The Adventures of Gordon Hall, by John Crozier (GLP Press, Bombay, India, 1977).

John Crozier came to India in 1933, a young missionary from New Zealand; but it was only in the later years of his service, when he joined the UCBWM family and worked in Western India, that he became caught up with Gordon Hall. Hall was one of the "haystack band", the Board's first missionaries; commissioned in Salem in 1812; a passenger on the *Harmony* out of Philadelphia, February 19, 1812; founder of the Indian mission a year later; one of the giants in intellect, faith, and compassion.

John Crozier was inspired by the selfless life of Gordon Hall and wanted to share it with young people in India. Hence this book, which is a parting gift to the young Indians whom he worked with and loved. John Crozier is now retired and living in New Zealand. A few copies of his book are available in the Southern Asia office of the UCBWM for $2.50.

(These two books are available at a discount from the Hunger Coordinator's Office, 475 Riverside Drive—16th Floor, New York, N.Y. 10027. **Who Really Starves**, $1.00. **Beyond Survival**, $2.50.)

Bulletin Board

WOMEN MAY BE ORDAINED IN THE CHURCH OF NORTH INDIA, according to a decision reached at the Synod meeting of the church held in Delhi in October 1977. Delegates were not ready to give all-out approval to women's ordination, but they took a significant first step. They voted that women could be ordained *by* their dioceses for service *within* those dioceses. In other words, the ordination of women will be strictly limited for the time being, but study of the issue continues and pressures mount on both sides.

CONGRATULATIONS TO DR. VERNE FLETCHER! From July 1978 he will be President of the Near East School of Theology in Beirut. Verne and Alice, missionaries of the UCBWM since 1961, first served in Indonesia. They moved to Lebanon in 1970 and Verne stayed in Beirut through the worst of the fighting. Verne writes: "We have accepted this new responsibility with the conviction that—whether the time is short or long before this area settles down to a more peaceful pattern—there will still be people and churches here and still a role to be played by a Protestant theological school."

ARTHUR AND DOLORES VON GRUENIGEN write from Guadalajara that there seems to be one positive result of the continuing hard times in Mexico: People are asking searching questions about the meaning of life. A multitude of Bible study groups have sprung up all over the city, embracing every social class. Art leads one of these—a group of Roman Catholics who meet every Wednesday morning. A businessman leaves his office for an hour and a half in order to come. So does a steel salesman who once studied for the priesthood. Art's aim is to help these people gain the tools for "an honest search of the Scriptures, so that they may know what God's will is for their lives."

CHARLES LORD WRITES FROM TANZANIA that his theological students, who all know that evil spirits exist and that Satan exists, are very troubled by statements that Christ overcame sin and death. "But," they say, "people still sin, so how did he conquer sin? What good did his living and dying do?" They think this should be a sinless, painless world if the Kingdom of God has come. How would you answer that?

Enclosed in the **BOARD'S CHRISTMAS GREETING** was a paper ornament to be signed and sent back for the UCBWM Christmas tree. Over three hundred ornaments were returned. Bruna Eccher and Bob Eggleston of the Board staff hang the last ones on a crowded tree.

UCBWM GIVES RESOUNDING SUPPORT TO PANAMA CANAL TREATIES

At its Annual Meeting in Grand Rapids, the UCBWM passed almost unanimously a resolution of support for the Panama Canal treaties signed on September 7, 1977 by the heads of state of the U.S. and the Republic of Panama. Dr. David Stowe has communicated this action to the President and Secretary of State.

The Latin America/Caribbean office of the Board is working with the Office for Church in Society to enlist our national legislators in support of ratification.

Corporate members of the UCBWM and all members of the UCC concerned for increasing justice and fairness in U.S. foreign policy are asked to work for ratification also. In so doing we will be seeking a response in faith to the "Open Letter to North American Christians" printed on p. 3 of this issue.

Chronicle

NEW APPOINTMENTS

Linda Lee Barber, 2 years, Japan Associate while serving as instructor and vice-director of the Home Management Practice House at Kobe College. Home church: Lake Park Church, Milwaukee, WI.

Frederick and Helen Dey, 6 months, Volunteer, Sierra Leone. Fred is a physician at the Nixon Memorial Hospital. Home church: Niantic Community Church (UCC), Niantic, CT.

Edwin and Roberta Doughty, 3 months, Volunteer, while serving in maintenance and secretarial work in Pinalejo, Honduras. Home church: Second Congregational Church, Norway, ME.

William Downey, 3 years, Germany Associate, while serving as pastor of the Apostle Paul Church in West Berlin. Home church: Edgewood UCC, Cranston, RI.

Franklin and Irene Lahr, 3 months, Volunteer, India, while working at the Katpadi Family Farm. Home church: Trinity UCC, Canton, OH.

Robin and Frances Markham, 4 years, Zambia. Robin will be working on engineering projects and Frances will be teaching English and health at the Sefula Secondary School in Mongu. The Markhams formerly served in Angola and Rhodesia. Home church: Neighborhood Church (UCC), Palos Verdes, CA.

Josephine Stearns, 4 years, Zambia, while teaching history and English at the Kafue Secondary School. Home church: St. John's Episcopal, Sandwich, MA.

Jerald and Lynda Stinson, 3½ years, Botswana. Jerry will serve as pastor of the UCCSA church in Selebi-Phikwe. Home church: Almira Community Church (UCC), Almira, WA.

Joy Chen Wong, 3 years, Hong Kong Associate. Joy will be helping in programs through the Hong Kong churches.

FURLOUGHS

Carol Garn (South Africa), 2 months, December-January, 1978.

Richard and Martha Lammers (Japan), 10 months, June-April, 1979.

Edward and Frances Riggs (India), 1 year, May-May 1979.

Richard and Nancy Sales (Botswana), 3 months, December-February, 1978.

Frederick and Mary Alice Shepard (Turkey), 6 months, March-September, 1978.

COMPLETION OF TERM

Jack and Maylin Belsom, Thailand Associate (1975-1977). Jack and Maylin worked in Bangkok.

Lillian Berton, Turkey (1971-1977). Lillian was administrative assistant at the Uskudar school.

Robert and Nancy Fogal, Argentina Associate (1968-1977). Bob and Nancy served at the Protestant Institution for Higher Theological Studies in Buenos Aires.

Aldyth Lasbrey, South Africa Associate (1968-1977). Aldyth was a doctor at the McCord Zulu Hospital in Durban.

Anne Lee, Zambia Associate (1974-1977). Anne taught at the Njase Girls' Secondary School in Choma.

Richard and Ella Stenhouse, Ghana. (1971-1977). Dick was principal and teacher at the Evangelical Seminary in Peki, and Ella worked with pre-school children.

James and Jeanne Stephens, Volunteer, Kenya (1976-1977). The Stephens served as doctors at the hospital in Chogoria.

Victor and Margaret Vogel, Argentina Associate (1977). Victor served as pastor of the Lebanon Moravian Church.

Frances Warren, Turkey (1970-1977). Frances served as librarian at the Tarsus school.

Elizabeth Yarrow, Volunteer, Philippines (1976-1977). Elizabeth worked at Dansalan College.

DEATHS

Maurice William Belair, a former missionary in Rhodesia (1957-1962), died on September 20, 1977 in Pleasant Hill, Tennessee, at the age of 68.

Mr. Belair served as the mission treasurer in Rhodesia. He was later the superintendent of the Walker Missionary Homes in Auburndale, Massachusetts, from 1963-1966.

Surviving are his wife, Thelma (Pleasant Hill, TN 38578), and a son, Ronald.

Marguerite Bicknell, former missionary in Greece (1948-1953, 1958-1960), and Turkey (1954-1958), died on August 28, 1977 in Edwardsport, Indiana, at the age of 83.

Miss Bicknell taught English at Pierce College in Athens, and at Izmir, Turkey. She also counseled and maintained a hostel for boys and girls in Mardin. Upon her return to Greece she assisted in the School for Social Work at Pierce College.

Surviving is a cousin, Mrs. Ernest Miller (R.R. 1, Edwardsport, IN 47528).

Louise Meebold, former missionary in China (1920-1951) and Micronesia (1952-1958), died on September 27, 1977 in Gilman, Illinois, at the age of 88.

Miss Meebold was in educational and rural evangelical work in Shaowu and Fenyang, North China. She also taught in the Marshall and Caroline Islands.

Surviving are her sister, Mrs. Carl Anderson (615 N. Central St., Gilman, IL 60938), a niece and a nephew.

Dorothy Blatter Ross, a former missionary in Turkey (1931-1968), died on October 28, 1977 in Kansas City, Missouri, at the age of 76.

Mrs. Ross taught at the Merzifon and Uskudar schools and served as assistant director in the publication department of the Near East Mission. She wrote, illustrated, and translated children's books, and established Book Week in the public schools. Mrs. Ross founded **Alma Mater,** a periodical for alumni of the three UCBWM-related schools.

Surviving are her husband, Frank (621 Jacob's Dr., Apt. 314, Lee's Summit, MO 64063), a son, James, a daughter, Mrs. Walter Olsen, and a brother.

Harold Newell Steward, a former missionary in Greece (1955-1968), died on December 14, 1977 in Athens, Greece, at the age of 81.

Mr. Steward worked with social rehabilitation programs in badly depressed areas of Athens. He also was in charge of the Service Committee's work in Northern Greece and was Church World Service representative. After retirement Mr. Steward continued as American representative on the Board of the Foundation of Social Work which carries on the work he helped organize.

Surviving are his wife, Margaret (Alkonidou 75, Voulda, Greece), a daughter, Isabelle Thurber, and a son, John.

Mary Beth Torrey, a former missionary in Angola (1937-1952), died on November 25, 1977 in Nigeria, at the age of 74.

Miss Torrey served as a teacher in the School for Missionaries' Children in Dondi. After leaving Board service she worked in Nigeria with retarded children.

Surviving is her sister, Mrs. J.V. Lester (Rebekah), (2402 Columbus Ave., Muskogee, OK 74401).

E. Loleta Wood, a former missionary in India (1918-1924, 1929-1962), died on January 2, 1978 in Pomona, California, at the age of 82.

Miss Wood served as supervisor of mission primary schools and principal of the School for the Blind in Bombay, principal of the girls' primary school and hostel in Tahuri, and professor of Old Testament and Religious Education at United Theological College of Western India. Miss Wood also served as mission secretary for ten years.

Surviving are two sisters: Mrs. Will G. Anderson (Belle), (809 Park Rd., LeMars, IA 51031), and Mrs. La Vancha Green (1717 Sioux Trail, Sioux City, IA 51106).

GIFTS RECEIVED IN MEMORY OF:

Rev. Martin P. Albrecht
Rev/Mrs. W. Robert Grunewald
Mr/Mrs. Robert G. Lockwood
Rev. William F.A. Simon

Mrs. Margaret G. Alvord
Ms. Dorothy Green
Jean and George McClure
Mrs. Emma G. Galle
Mr/Mrs. John Jordan-Rutledge

Miss Marguerite Bicknell
Mr/Mrs. Everett Blake

Mr. Walter D. Blossom
Miss Aginess I. Blossom

M. Carter
First UCC Mission Circle, Bethel, CT

Mr. Ralph L. Cordts
Mrs. Ralph L. Cordts

Dr. Mary F. Cushman
Mr/Mrs. Vernon C. Martens
Dr. Mary Cushman Circle, Trinity Parish Church, Castine, ME

Dr. Martin P. Davis
Mr. Theophil H. Twente

Mrs. Clare Flanigan
Mr/Mrs. Graham G. Alvord

Mrs. Theodore E. Frank
First Cong'l Church, Moline, IL

Rusty W. Goodrich
Mrs. L. Carrington Goodrich

Miss Miriam Hagopian
Miss Isabel Hemingway

Mrs. Edward B. Hayes
Dr/Mrs. Glen W. Nethercut

Mrs. Vivian Hero
Rev. Robert H. Midgley

Mrs. Maude Hunter
Miss Isabel Hemingway
Rev/Mrs. Alfred D. Keininger

Kersting Family
Rev. Theodore H. Van Dyck

Georgianna Brackett King
Country Club Cong'l Church
Kansas City, MO

Rev. and Mrs. A. Klug
Mrs. George Perrin

Mr. Brian Lamont
Mr/Mrs. Graham G. Alvord

Mrs. Ruth Leatherman
Rev/Mrs. Otto F. Artopoeus

Rev. Alton E. Loar
Rev/Mrs. Richard Wolff
Mr/Mrs. Larry Grancis
Rev/Mrs. Allen Myrick
Immanual UCC, Edwardsville, IL
Rev/Mrs. William Koshewa
Mrs. Alton Loar
Paul and Eva Bock

Mrs. Edmund McChesney
Dr/Mrs. Kenneth A. Lant

Mr. Raymond L. Mathison
Rev. Donald S. Mathison

Mrs. Ethel Mead
Mr/Mrs. Graham G. Alvord

Mrs. Helen Michaud
Graham and Jean Alvord

Mr. George Perrin
Mrs. George Perrin

Mr. William A. Pierce
Mr/Mrs. Graham G. Alvord

Mrs. Dorothy Blatter Ross
Miss Margaret Lane
Mr/Mrs. William S. Woolworth Jr.
W.S. Rosenberry III Family
Commerce Bank, Trust Department
Kansas City, MO
Gordon and Nancy Ragan
Margaret H. Ross
Miss Mary H. Bliss
Rev/Mrs. Kirk M. Dewey
Dr. Theophil H. Twente
Mr. Thomas D. Goodirch
Mr/Mrs. I.C.G. Campbell
Mr/Mrs. Robert Leonhardt
Rev/Mrs. Water J. Olsen
Miss Isabel Hemingway

Kathryn Ross
Ms. Alice Franco

Mr. Lyman Rutledge
Mr. Graham G. Alvord

Mrs. Julia Schlappe
Mrs. Kathleen R. Kasten

Mr. John Scott
Miss Isabel Hemingway
Miss Margaret Lane

Rev. Donald Voelm
Rev/Mrs. Otto F. Artopoeus

Ms. Clara Watson
Miss Isabel Hemingway

Lawrence and Gladys Weinert
Mr/Mrs. Waldo S. Richards

Minerva Weil White
Dr. George R. Snyder

Miss Florence Wickersham
Rev/Mrs. Alan McCain

Mr. Walter Wong
Mrs. Doris C. Wong

Carrie M. Wynn
Rev. Bert E. Wynn

UCBWM ENDORSES RESOLUTION ON MIDDLE EAST

The UCBWM endorses and commends to our churches for study and action the statement on the Middle East adopted on November 11, 1977 by the Governing Board of the National Council of Churches of Christ in the U.S.A.:

For the first time in thirty years, parties to the Middle East conflict seem to be moving in the direction of a peace conference which may resolve some of the basic issues which have kept the Middle East in turmoil for so long. . . . The alternatives to peace have become increasingly ominous for the whole world. We, as Christians, recognize our inextricable involvement in the Middle East and will continue to search for ways to contribute toward justice, reconciliation, and peace.

Therefore the Governing Board of the NCCUSA:

Reiterates, with urgency, the following portion of the action of our NCCUSA Executive Committee of December, 1974:

"We call upon Israel and the Palestinians to recognize mutually the right of the other party to the same self-determination which each desires for itself. We affirm the right of Israel to exist as a free nation within secure borders. We equally affirm the right of the Palestinian people to self-determination and a national entity."

Commends President Carter for his efforts to assure recognition of the legitimate rights of the Palestinians as well as recognition of the State of Israel. . . .

Encourages President Carter in his efforts to continue a movement toward peace by bringing together for negotiation the recognized representatives of all parties, including the Palestinians. . . .

Requests the member churches of the NCCUSA to continue to be in fervent prayer and study as we circulate this resolution, asking our membership to communicate regularly to President Carter and members of Congress statements of support of the Administration's Middle East policy and initiatives as these are consistent with the above guidelines.

Editor: Jane Day Mook
Assistant editor: Judith Go
Composer: Thomas Luhrman

Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries. Your letters of comment are invited.

To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the *Whole Earth Newsletter*, either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

DIRECTORS TAKE STUDY TOUR TO INDIA AND SRI LANKA

Members of the boards of directors for the overseas work of both the UCC and the Christian Church (Disciples of Christ) embarked the end of December on a month's seminar to India and Sri Lanka under the leadership of Telfer Mook, secretary for Southern Asia for both denominations.

During the month of travel, seminar members will meet with church leaders in cities, with congregations in villages, and with leaders in government, business, and education. The purpose of the seminar is not merely to become acquainted with what the two boards are doing in this part of the world, but to see Asian Christianity in context, to meet Christian leaders on *their* ground, and to have the kind of encounter and exchange with them that will help us move toward true partnership in mission.

UCC members of the seminar are: Robert* and Virginia Bergfalk, Rhode Island; Paul* and Jacklyn Clayton, Massachusetts; Stuart* and Katherine Haskins, Colorado; Grace* and Richard MacMillan, New York; Judith Myrick*, Ohio; Marjorie* and Floyd Ramp, Ohio; Joan* and Richard Shropshire, Wisconsin.

Disciples members are: Faye Feltner*, Oregon; Charles Malotte*, California; Edwin L. Miller*, Michigan; Barbara Jean* and G. Hugh Wilson, Oklahoma. U.S. staff members are Telfer Mook and Constance Thurber, administrative assistant in the Southern Asia office. India staff are Eric and Patricia Gass. Bombay.

***Director**

United Church Board
for World Ministries
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